Lutheran Herald

March 24, 1959 • Number 12 • Volume 43

FOR BY HIS DEATH ON THE CROSS
THE WHOLE WORLD IS FILLED WITH JOY.

Symbols

were used by Jesus again
again. He called Himself the Good Shepherd,
Light of the World, the Door. To teach His
ciples humility, He washed their feet. His mira
and parables are filled with symbolism.

For a time, the use of symbols in Protes
churches was pretty much limited to the traditio
the cross, the monograms for Christ which appea
our altars and pulpit hangings, the candles. M
new churches, however, are making intelligent
of symbolism in both interior and exterior des

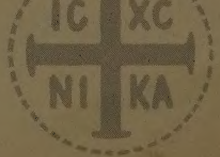
There is great devotional value in symbols: t
create an atmosphere of worship, they help to rem
us of the great truths of our religion, they serv
a visual means of expressing our faith.

The Paschal Lamb used for our cover desig
the most meaningful of the resurrection symb
"Behold the Lamb of God, who takes away the
of the world." The white pennant represents the h
of Christ; the staff is the cross on which Christ d
the Chi Rho symbol at the top of the staff is
ancient monogram of the first two letters of
Greek word for Christ. The lamb is depicted sta
ing, suggesting that the Lamb of God is risen
triumphant.

On this page are shown other ancient Easter s
bols. The phoenix is a mythical bird which at d
bursts into flame but rises from its own ashes.
peacock, which molts annually but regains his bea
was an especially popular symbol of the resurrec
in medieval times. The Easter lily's bulb decay
the ground, yet from it new life is released.
bursting pomegranate is symbolic of the powe
our Lord, who was able to burst forth from the to

The symbol below stands for Jesus Christ,
Conqueror. In the upper left corner are the le
IC, an abbreviation of the name Jesus. In the u
right are the letters XC, which stand for the n
of Christ. In the lower corners are the letters NI
meaning "conquers." Since the letters are grou
around the cross, this symbol could be interprete
saying, "Jesus Christ conquers by the cross."

CARMEN MITCHE



Alleluia! Alleluia! Alleluia!

Christ Jesus lay in death's strong bands
For our offences given;
But now at God's right hand he stands,
And brings us life from heaven;
Wherefore let us joyful be,
And sing to God right thankfully
Loud songs of Alleluia!
Alleluia!

It was a strange and dreadful strife
When Life and death contended;
The victory remained with Life,
The reign of death was ended;
Stripped of power no more he reigns,
An empty form alone remains;
His sting is lost for ever!
Alleluia!

So let us keep the festival
Whereto the Lord invites us;
Christ is himself the joy of all,
The Sun that warms and lights us;
By his grace he doth impart
Eternal sunshine to the heart;
The night of sin is ended!
Alleluia!

Then let us feast this Easter Day
On the true Bread of heaven;
The Word of grace hath purged away
The old and wicked leaven;
Christ alone our souls will feed,
He is our meat and drink indeed,
Faith lives upon no other!
Alleluia!

MARTIN LUTHER
(No. 98, Service Book and Hymnal)

". . . Luther took the hymn out of a foreign tongue, away from the choir, away from an inelastic niche in a standardized liturgy; he gave it spontaneity, and, while requiring that the hymn be evangelical, he did not otherwise restrict the free imagination of any poet who was inspired to write

"The result was a copious stream of hymnody that preached a gospel of joy, spiritual folk songs which flooded the home and the school as well as the church and became a never-failing spring of spirituality in people's hearts and lives." *(The Gospel in Hymns* by Albert Edward Bailey, Scribners, 1950.)

This great Easter hymn by Martin Luther has been ranked as second only to "A Mighty Fortress." There are two versions in the Hymnal, the second being Bach's harmonization of the majestic tune.

In this issue...

The Memory of Easter Is Not Enough 4
What Shall We Say About Easter? 7
From Friday to Sunday 8
Easter Poetry 9
Easter Meditations 10
"Our Church"—the Church in Taiwan 12
Karl A. Olsson: The Last Enemy 14
Correspondence 15
Whither Evangelism? 17
For the Family Altar 19
The Church in Today's World 20

Cover design by Edmund Kopietz

© Augsburg Publishing House, 1959

Lutheran Herald

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Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn., Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minn., under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

The Memory of East

An Easter Medit

As we grow older we find that Easter, like Christmas, is loaded with memories. For most of us it is one of those days with a special flavor—a pleasant, happy flavor made up of lilies and church bells, eggs and bonnets, sunshine and hallelujahs, all mixed up together.

Some people have special memories on Easter. I know someone whose birthday fell on Easter, and today it is on Easter again. I know a couple who will celebrate the first anniversary of their wedding. We can all think of Easters we will never forget.

Some of you have been in Jerusalem and have shared in the dawn service at the Garden Tomb, with the clear eastern sun striking across the little hill shaped like a human skull; or have taken part in a service at the Church of the Holy Sepulchre and heard the ancient bells clanging, and have seen the congregation ablaze with candles lighted from hand to hand. Or perhaps you have just a peaceful memory of a lovely spring day in the country, with the Easter hymns echoing from a little church across a lake to the hills beyond.

I can never forget my own most memorable Easter. Two days before it came I was one of 10,000 prisoners of war in a German prison camp. Many of us had been there, or in other camps in Germany, for five years. Some had begun almost to give up hope of ever being free again. Conditions for the last few weeks had steadily become worse. There was almost no food left in the camp. Then on Good Friday, at three o'clock in the afternoon just as I was conducting a little service with some American troops, it happened.

The advance troops of General Patton's Third Army racing from the Rhine had reached our camp. In the time that it took me to say the benediction to the service—we were free men. Before we knew that this was going to happen, I had been asked if we could have an Easter Communion in the camp, and starv men assured me they would save a little bread for t day. I promised that we would—and on Easter Sun we did.

What an Easter Service we had on that first Sun as free men! We spread a table in the open air. Arou it stood—or lay, for many men were still too weak stand—thousands of men: Americans, British, Africa French, Jugo-Slavs, Russians, of almost every poss Christian Church. We sang, we prayed, we received Sacrament. An American Army chaplain rode up a jeep to help me with the service. Allied pla swooped across the blue sky above. In that bat scarred corner of Europe at least, Easter was not gotten, and there was no one at that service who not want to be there.

Memory Is Not Enough

A memory. Yes; of course, every Easter is a mem —a memory of something vastly more important t has ever happened to you or me. Every such ser reminds us of the most tremendous thing that happened to this old world of ours. Across the ye across the battered history of man with his wars struggles, his hopes and achievements we remem One who died on a lonely cross, died under a wei of human sin.

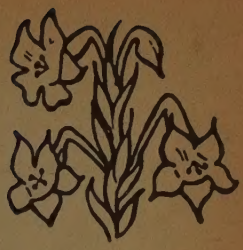
And we remember—yes, across the world on Ea Morning we remember, in a thousand different guages and with every variety of ritual—that "on third day He rose again from the dead." What hun memory can compare with this! Can you think any other event, one single event that took place h dreds of years ago, which today arouses one sin unanimous echo in human hearts around the wor

This is, without exception, the most powerful m ory the human race has. No tyranny, no terror, mockery, no scorn, has ever been able, or ever will to eradicate it from the earth.

Memory—yes, but memory is not enough! Let

Dr. Read is minister at the Madison Avenue Presbyterian Church in New York City. During World War II he served in the British armed forces, was taken prisoner, and spent five years in a prison camp in West Germany.

Not Enough . . .



avid H. C. Read

that with all the emphasis I can command: *memory ot enough!* No matter how sacred they may be, we not live on memories. We live by that which is e and real for us now. And here is the miracle Easter. For when you think of what it is that we ay remember, you will see that it cannot be just emory. The memory of a death is just the memory a death. But the memory of a resurrection means someone is still alive. If we truly remember that is rose from the dead—then He must be alive today, e now, really present here with us. What we are brating is not just what happened in a Palestinian den years ago, but the actual presence for us now he One who conquered death.

he Christian faith is not a sentimental attachment n old, old story; it is a living experience today. It ot a pious recollection of One who died 2,000 years it is a personal awareness of Him now. After all, is what matters. My memory of release from a man prison camp is a vivid and grateful memory me, but I can assure you that what matters to me is that I am alive and free.

That I May Know Him . . .

nd so it is that when St. Paul speaks about what ters most to him, he does not deal in memories. He s of a life to be lived, of a Person to be known. s is what Easter means to him, and this is what it ns to millions today. Here is Paul's secret of a liv- faith: "That I may know Him, and the power of resurrection, and the fellowship of His sufferings." esus came back from the dead in order that people you and me could get to know him. It is as simple hat. And yet that is just what so many are missing ay. Everybody knows *about* Jesus. Whoever you are, wherever you are on Easter Morning, you could something about Him—that He lived; that He some things that have never been forgotten; that helped people, and loved people; that He died on a cross; that He was reported to have been seen again alive afterwards. Almost every man, woman, and child in this country knows at least something *about* Him. But do you know *Him?* That is what St. Paul is talking about. There are many people I know *about*—without knowing them personally. I know quite a bit about, say, Winston Churchill, but I do not know him personally. I have never met him.

We see the Apostle Paul before he became a Christian. What he knew about Jesus Christ he did not like. He thought of Him as a dangerous influence and tried to stamp out the young Christian Church. Then, you remember, when he was on the way to Damascus to persecute the Christians, he met Christ—a personal meeting. No one can describe in adequate words what such a meeting means. St. Paul spoke of a bright light and a voice. Others have had this meeting without any such vivid experience. What matters is that we realize that Christ is alive and that he calls us to know Him and follow Him. It is happening today—in churches, in crusades, in quiet rooms, and even out on the streets. A man and woman comes to realize—in a sudden flash or over a long period of time—that Christ is alive!

And then what happens? What is it that forms the link between our lives and His? "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings."

Here are two ways in which Christ becomes a living factor in our lives. "The power of His resurrection, and the fellowship of His sufferings." Let us take them in reverse order.

The Fellowship of His Sufferings

"The fellowship of His sufferings." What gives Christ His tremendous appeal to the human heart is just this: we know He has been through it. He is the divine Lord, but he knows what it is to be exposed as we are to danger, pain, separation from friends—even that final agony when God Himself seems hidden from us.

We can never forget that the Christ whose victory we celebrate today is also the Christ who hung in agony for six hours of Good Friday on the cross where human wickedness had nailed Him. The mysterious appeal of that cross through human history lies surely in the fact that here He speaks our own language. We know, in greater or less degree, what it is to suffer. And to know this Lord is to know "the fellowship of His sufferings."

Sometimes I think that a man or woman may miss the experience of knowing Christ simply because they want to skip this part of the story. Like the animals who burrow into the ground and sleep away the winter with its storms and blizzards, they will not face the element of suffering in life. And just as these hibernating animals emerge in spring to blink in a sunshine they cannot really understand, so there are hibernating Christians who appear only at Easter to join in a triumph which they cannot really share. They want the Resurrection story without the Calvary that is its deepest meaning.

When you are in deep trouble, to whom do you turn? Is it to the radiant, happy person who seems to ride always on the crest of the wave? I do not think so. I believe you want the friend who has been through it, who knows the darkest valley as well as the mountain tops. This is the Lord who is alive and who offers you His friendship—a Savior who knows—for He has been there, and has been there for us. If you have ever truly shared in the sorrow of a friend, or had a friend stand by in the hour of your own greatest need, you know the meaning of these words that tell us what it means to know Christ: "the fellowship of His sufferings."

The Power of His Resurrection

The other deep meaning of knowing Him is hidden in these great words: "the power of His resurrection." I say "hidden," for this resurrection-power is not an open, obvious, dazzling power like the waters of Niagara or the lights of Times Square. It is a power that works quietly in the recesses of the human heart. It is a power that will be celebrated today in great cathedral services with pageantry and the sound of trumpets, and also in quiet, secret rooms in other parts of the world where Christians are meeting in prayer in time of persecution. Although the outward celebration will vary round the world the inward truth will be known to all who seek the friendship of Christ.

What is this power? It is nothing less than the divine power that raised Jesus from the dead, the power of love that proved stronger than human hatreds, the power of hope that was stronger than despair, the power of goodness that demonstrated its mastery over evil. This is "the power of His resurrection" and it this that is offered to those who know Him.

A moment ago I asked what kind of friend we n in trouble. It must be a friend who has been throu it too. Yes, but it must also be a friend who has kno how to triumph. The one who sympathizes so m and so deeply that he drags us down still lower i the depths is of little use to us! We need one wh not only a fellow sufferer but is able to raise us u one who, in fact, has resurrection-power. It is this a that can penetrate the deeps and lift us out of oursel and on to the way of health and hope. And it is supreme power that is offered by the risen Christ.

I heard a story the other day about an old hulk ship that was once sunk in the mud near the mo of a river. Every possible attempt was made to r her with cranes and derricks. But still she remai fast in the mud, growing barnacles and impeding traffic—just like some of us! Then someone had idea and was given permission to try. He had not that the river was affected by the tide. So at low he harnessed an empty barge to the old hulk with str chains and cables. Then everybody waited for the Slowly the waters came flooding in and the great ing power of the ocean surged under that barge. it rose inch by inch, so inch by inch the hulk raised from its bed of slime.

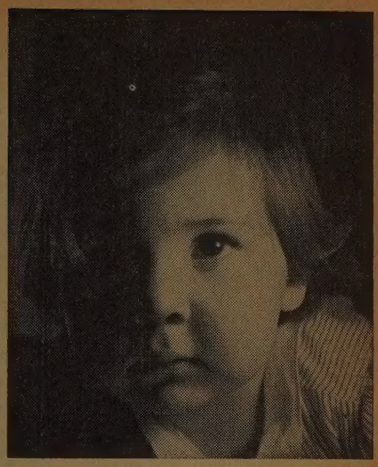
"The power of His resurrection." It is someth like this that happens to us when we are linked in f in prayer, in worship, to our Lord. The power raised him from the dead is made available to Silently the tides of his Spirit operate within and us from the mud of our sins and follies, and del us from the grip of our despair. "Because He lives, shall live also." This is the life, eternal life—beginn now—that He came to bring.

Present Triumph

"That I may know Him . . ." is much more th mere memory of Easter. Our Easter bells are not reminders of what happened once; they are herald what can happen now. Our Easter lilies are not in memory of a battle long ago; they are symbol present triumph. When two disciples went for a on the first Easter Day their hearts were full of m ories. They talked together in sad and hushed vo about the Jesus they had known. Then something pened which transformed their lives. "Jesus, Him drew near and went with them."

This will be for us the happiest of all the Ea we have ever known if to us Jesus, *Himself,* draws "and we know Him and the power of His resurrec and the fellowship of His sufferings."

What Shall We Say about Easter?



How—and how much—can we tell a preschooler about the facts of Christ's death and resurrection?

By Walter McKenzie

ell me about Jesus."
ou welcome these words from child.
Christmas time you tell the ten- and lovely story: the birth of the st child, the visit of the shep- s, the journey of the Wise Men. your child grows in understand- you talk about the boy Jesus, how leased God, how he grew to be onderful man. You tell your boy irl about Jesus' goodness and his for people.
t when and how do you tell him tremendously important truth of er?
rhaps you cannot choose your . One day Bobby dashes in to con- you:
Mommy, did they kill Jesus?"
s Easter, and your son has been ng with his playmates. Or he has across a picture of the Crucifix- or heard a radio sermon. Sudden- ne shocking facts dawn on him. sense his hurt and disbelief. You grope for the right words to help him understand.

"Yes," you tell him quietly. "Jesus was killed."

Then what do you say?

Do you get involved in complicated explanations? Do you go into all the shocking, cruel details of the Crucifixion? Just what answer do you give to one of Bobby's tender age?

Christian parents and educators have given a great deal of thought to this matter. Some believe that the preschooler is not ready for much more than the bare fact of Jesus' death, and that even that should be told with extreme delicacy and care. Others believe that a complete and realistic telling is better. They point out that children do cope with shocking realities—even on the television programs which are directed especially to them.

Of course, your approach will depend a lot upon your knowledge of your own child. You know what he has learned in Sunday school, what experience he has had with death, and what understanding of it he has developed. A lot, too, depends on his age, his sensitivity, and his own urge to know.

No one wants to frighten a child, to force on him cruel facts for which he is totally unprepared. On the other hand, when he comes to you, really needing to learn and understand, you cannot turn him away unsatisfied. You have to answer him honestly and to the best of your ability.

It isn't easy to explain big truths to a small child. First of all, you must be thoroughly familiar with the facts. Your own beliefs must be firmly established. Know what you want to say, and concentrate on how to make it meaningful to your child's immature mind.

Bobby comes in asking, "Mommy, did they kill Jesus?" When you confirm the fact, he makes the natural protest.

"But, Mommy, why did they do that? Jesus was a good man!"

You may proceed in this way:

"Yes, Jesus was the most wonderful man who ever lived. But some people did not like him. They wanted to stop Jesus from teaching people about God. And so they killed him, even though he had done nothing wrong."

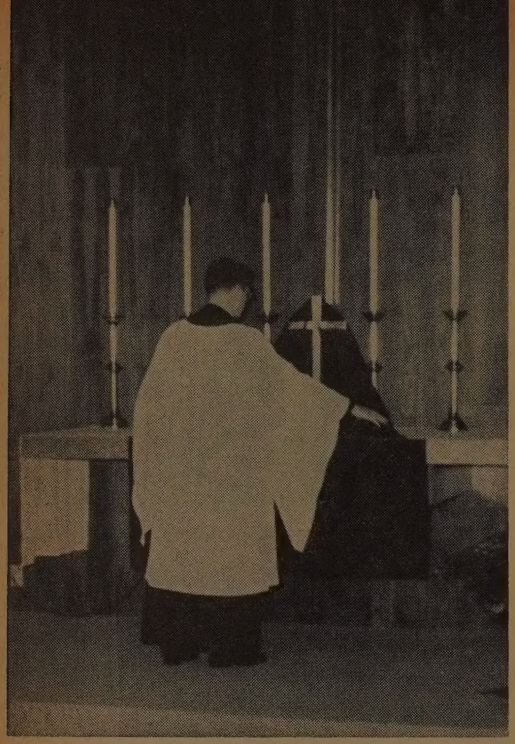
Basic in all Christian teaching, of course, is the central fact of Jesus' sacrifice for our salvation. This is the arch and cornerstone of our faith.

When Bobby wonders, "Why did Jesus let them do it?" you can explain simply, "Jesus gave up his life because he loved us very, very much."

Chances are your child will be content with the elemental explanation of

(Continued on page 16)

int from "The Christian Mother," d C. Cook Publishing Company, n, Illinois.



Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
O, sometimes it causes me to tremble, tremble, tremb
Were you there when they crucified my Lord?

Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
O, sometimes it causes me to tremble, tremble, tremb
Were you there when they nailed him to the tree?

Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
O, sometimes it causes me to tremble, tremble, tremb
Were you there when they laid him in the tomb?

Were you there when he rose up from the tomb?
Were you there when he rose up from the tomb?
O, sometimes it causes me to tremble, tremble, tremb
Were you there when he rose up from the tomb?

NEGRO SPIRITUAL

(No. 500, Service Book and Hymna

From Friday to Sunday

The short span of time between Good Friday and Easter morning is deeply significant for the Christian faith. To dramatize the contrast of these two events many congregations do as those pictured on this page. Above, the Rev. B. T. Anderson covers the altar cross of Trinity Church, Fort Worth, Texas, with a black veil at Good Friday services. The veil remains on the cross until Easter morning. Right, the choirs of Trinity Church, Madison, Wis., form a cross as they approach the darkened chancel on Easter morning as the sun begins to shed its light on Resurrection day.

DISMAS

"And Jesus said unto him, 'Verily I say unto you,
Today you shall be with me in Paradise!'"

The thief who knows the Orchard City of God's cool garden,
knows also the Tree of Life aleaf and blossoming,
straddling the ditch-bank of heaven.
Here the heavenly mannas fall.

Through the darkling glass,
behind the broken mirror,
the husk no longer blows on a contrary wind;
nor do altar fires flinch before the night.

Captive now to the Carpenter's glad dominion,
Dismas camps where tents are strung with golden cord.
Pitchers seal in the sun.
The broken cisterns heal.
Water wheels sing and the grinders shout,
"He did come soon . . ."

No thief's last larceny here,
only the boon of the God with unbroken limb.

MAYNARD STOKKA

CAN I FORGET LENT?

Can I forget Lent? —This season
When the ice-cold sap of winter's
Welling up in branch and stem,
Saying to the breath of summer,
"We shall rise and live again"?

Can I forget Lent? I have lain
Groaning with a frozen ardour
Dry and tough since Bethlehem!
Shall I not cast off old covers,
Rise and live and grow again?

Can I forget Lent? Snow has lain!
I remember wilt and wither
That was known in Jesse's Stem.
Death surrenders to Christ's Easters;
I must rise and live with Him.

OLIVER EVERETTE

IMMUNITY

Think you to escape
What mortal man can never be without?
What saint upon earth has ever lived apart
from cross and care?
Why, even Jesus Christ, our Lord, was not
even for one hour free from his passion's pain.
Christ says, "He needs must suffer,
Rising from the dead,
And enter thus upon his glory."
And how do *you* ask for another road
Than this—the Royal Pathway of the Holy Cross?

THOMAS A. KEMPIS

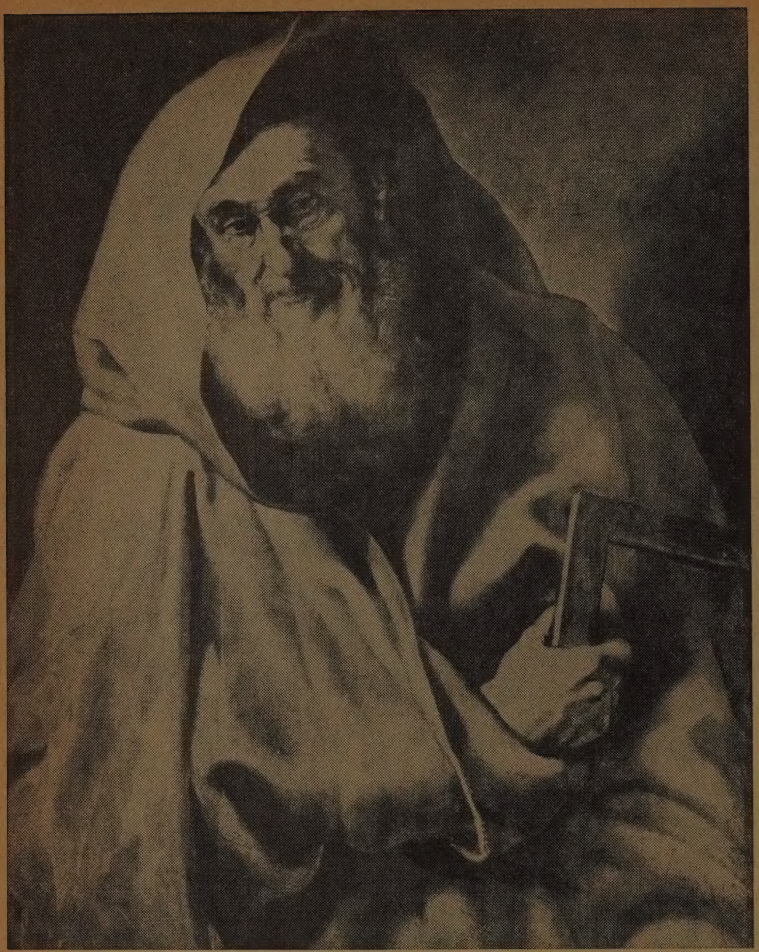


Photo by Three Lions

The painting above is one of a series of the Apostles by the most noted of Flemish painters, Peter Paul Rubens (1577-1640).

Matthew--the Tax Collector

This is Matthew. He was a "publican"—a tax collector. As such he wa decidedly unpopular man among his fellow Jews. He worked with for the hated Romans; he had "gone over to the enemy." He collected un taxes, and whoever loved a man who does that? Besides, there was a w founded suspicion that he was becoming a wealthy man at the expense his fellowmen.

However much or little truth there may have been in what people thou about Matthew, to Jesus it was simple. Matthew was a sinner who nee to be saved. And, beyond that, he was a man who showed great prom So Jesus called him. "Follow me," said Jesus to Matthew, as He has it to many a one, before and since. And Matthew did follow Jesus, rem ing His disciple from then on. So Matthew the tax-collector became Matt the soul-winner.

Matthew is the author of one of the four Gospels, the one which co first in the New Testament. His story of Jesus' years on earth comes t tremendous climax in the story of the Resurrection and closes with the G Commission. There are those who believe that Matthew's story of the ev from Calvary to the Ascension are the richest of the Gospel account those great events. Be that as it may, no one can read the last chapte Matthew without marvelling at the fact that it was written by a man only three short years earlier had been chiefly distinguished as a "publ and sinner." But thus it is when our Lord molds a life according to pattern.

Bridge to Eternity

By O. G. Malmin

And this is eternal life, that they know thee the only e God, and Jesus Christ whom thou hast sent. . . . her, I desire that they also, whom thou hast given , may be with me where I am, to behold my glory ich thou hast given me in thy love for me before the ndation of the world.

John 17:3 and 24

Whether we look at John 17 from the viewpoint of Passion of our Lord, as we have been doing the t weeks, or from the viewpoint of the empty tomb, we shall do here, the result is pretty much the same. either case, this is the Glory Prayer through which d is glorified in Jesus Christ. And in either case n's relation to God's glory is made plain.

How strange it seems to us that the disciples of the rd had so little understanding of the fact that the surrection was to form a bridge between the cross d eternity. Surely, the Lord had made that plain! hen He spoke to them of what awaited Him in usalem, He added to the list of indignities and suf- ings the prophecy of victory: "and the third day . . . ." In the Upper Chamber He told them of the ouse of many mansions" which He was going to pre- re for them—surely a direct statement about eternal . And in the Glory Prayer He prayed about eternal .

Yet perhaps it is not so strange—certainly when we mpare ourselves and our attitude toward eternity th the attitude of the disciples. We too have a strange k of understanding of the essential meaning of ster, and therefore of eternity itself. Christians seem waver between a crass, materialistic view of what is ant by eternal life on the one extreme, and a view hazy that one wonders if there actually is either aven or hell!

Against all such extremes stands the truth. And how simple the truth is! It begins and ends in God's redemptive love—the love which sent Christ Jesus into the world; the love which conquered sin, death, and the devil; the love which offers peace through forgiveness; the love which is the highway of Christian life and the portal to eternity. It is that love which is forever sealed by the fact of the Resurrection.

Yes, the Resurrection is the bridge which leads from here to eternity. No matter how exalted a death Jesus died—death is still the last great enemy. No matter how gentle were the hands which laid Jesus in the tomb —the grave is still a symbol of man's mortality. It is completely impossible for us to be satisfied with the triumphant death on the cross, with the quiet peace of the Garden of Joseph after the tomb had been sealed. Something more had to be added.

And it was: the Resurrection was added. When Christ "brake the bonds of death," the final act had been accomplished, the last word spoken. The bridge between time and eternity had been erected. The chasm which divides life from death had been forever bridged.

That, simply put, is the essential meaning of Easter. It ushers in a totally new concept of existence, one which "the natural man" cannot receive. It brings into the human realm the very presence of God; He is truly here; He is active in the affairs of men. It makes possible the Great Commission, which not only brings the blessed assurance that "Lo, I am with you alway" but which defines life in terms of joyous service: "Go ye."

It lifts burdens, stifles sighs, wipes tears, brings the smile of gladness instead of the frown of anxiety. And at the last, when the part of a human life which is to be lived on this side of the chasm reaches its termination, it is the bridge over the chasm we know as death onto the highlands of our eternal home. The resurrection is the bridge that leads to eternal life.

As his family watches, a new member of Truth Church is baptized by Pastor Chou.

Today's emphasis in world missions is not on missionaries or mission fields, but on national leaders and the Younger Church. Here is how the Truth congregation in Taipei, Formosa, feels about

"Our Church"

By Clara J. Jo

"This is our church," said a professor of mathematics at the Normal University as he looked at the small gray Lutheran church which had been erected on the rice paddy directly across the road from the National Taiwan University in Taipei, Taiwan (Formosa). Lifting his eyes to another church—a big beautiful church of another denomination which had been erected after "our church" had been built—he said under his breath, "That's American. That's not ours."

What he meant by "our church" was obvious to many of us. He belonged to the Bible class where four of the members had just found Christ and were preparing for baptism. When Christmas came they talked about giving gifts; but after some discussion, they decided to give their Christmas gifts to what they called "our church." Neatly the money was wrapped in paper, sent to the treasurer of the church with a note stating that the money should be used for "our church."

For months the members of the building committee met, pondering and planning on how they could finance the building of the church. Some money was coming from the mission, to be sure, but it was not sufficient. The women began to embroider articles, which they sold and realized some cash. The men sponsored basketball games, the net profit of which went to the church. Still the money was not adequate, and so the chairman of the building committee, who had been a general in the Chinese army, decided that he would ask some of his friends who were musicians to give a concert for the benefit of the church. From these and numerous other sources the capital grew until the little gray church—"our church"—was completed, dedicated and named Truth Church.

Five years have elapsed since then; and now the little church, seating approximately two hundred people, is filled for the worship service on Sunday morning. The congregation has called a Chinese pastor, the Rev. Peter Chou, whom the people love and to whom they give a salary which is in keeping with the salaries of others with equal education and experience. The church is very nearly self-supporting, having tried to follow the five-year devolution plan in which the Chinese church assumes twenty per cent more of the financial responsibility each year, thus aiming to pay all obligations for the local church within five years. Two city churches have nearly reached this goal; but in other congregations where salaries of church members are considerably lower, more time is granted.

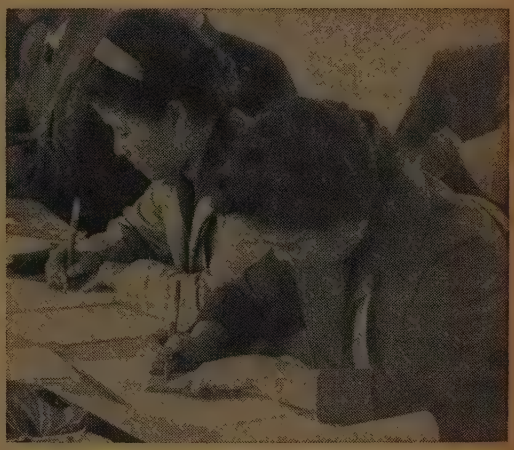
Members of Truth Church, and other churches as well, feel the responsibility of an outreach to the community in which they live. One member of the Board of Deacons, a lady, has had Sunday school in her home for several years. She is also a leader in the women's work of the church and a member of Madam Chiang Kai-shek's prayer groups. Another deacon opened his home for Bible class for al two years. Now he is starting his Bible study group. Still another de who has moved away from Tai has helped to organize worship ices at the university where he tea A fourth deacon who came to United States for advanced study fall has begun a Bible class for Chi students studying at his university in America. The vice chairman of Board of Deacons, who is never al from Bible class unless some impo government function keeps him a often leads discussions after Bible on how the church can become supporting.

University students, some of w serve on the Board of Deacons, assume responsibility for brin Christ to others. One has organ prayer groups in the dormitory at National Taiwan University and also been leader of the university lowship. One medical student wi deep concern for his classmates at Medical College was largely in mental in bringing twenty-five of fellow students to Bible study. dents sing in the choirs, give studies, lead discussion groups, t Sunday school, give programs at ous places, and thus help to b Christ to their own people. Reali their need for prayer fellowship, of these students come quietly the office, kneel on bamboo mats pray. Week by week and month month the prayer so often heard "God, give us a Chinese pastor." their beloved Chinese pastor is them again after an absence of years in which he studied at the T hai University in Taiwan.

The Younger Church in Action...

Photos and captions by Gerald Lundby, missionary to Taiwan.

Lutheran history is short on Taiwan: only seven years of work by missionaries of the Taiwan Lutheran Mission; only five years as an organized Church. Yet the growing maturity of this Younger Church was reflected in its Annual Meeting held in November, 1958. The Rev. Stanley Tung, youthful president of the Taiwan Lutheran Church for the past two years, presided at the sessions (left). As pastor of one of the largest congregations on the island, he has maintained a positive emphasis on good liturgical practice, church music, and stewardship. His congregation has become self-supporting and is providing the example for other congregations to become more self-reliant.



Two women delegates were hard at work. Mrs. Cha, in the right foreground, was re-elected financial secretary of the T.L.C. and thus serves on the Synod Council. Much credit must be given Mrs. Cha for the excellent way in which she has organized the financial system of the Church during these formative years.

ack of the activities in the church he shadow of this young Chinese or, the Rev. Peter Chou, who is al shepherd of souls. Besides lead- cottage prayer groups, teaching chism classes, sponsoring youth ups, holding committee meetings, preaching on Sundays, he is off he highways and byways shepherd- the flock day after day. His con- also reaches to those outside of fold, and like Philip, he finds his thanael" and says, "Come and " Last fall he was elected by his mese Synod to become their presi- , which will add to his responsi- ies.

n the hands of the members of Board of Deacons lies the authori- of the local church. They call their or and their parish worker (Bible man). They administer relief; and , together with their pastor, plan activities of the church. At present authority vested in the Chinese rch is taking deeper roots and is adening its scope to the extent that ussions are being held aiming to algamate the Executive Committee Conference of the Mission with Chinese Synod, thus making one horitative body governing the in- enous church.

Co-workers together with Christ are —Chinese, Americans, and Euro- ns—not considering one above or ow the other, not withdrawing nor minating, not reluctantly retreating dictating and domineering. As *tners* in this great teamwork of the gdom, we press toward the goal the realization of Christ's great mand when he said, "Make disci- s of all nations. . . ."

Newly elected president of the T.L.C. for 1959 is the Rev. Peter Chou, left foreground in the picture at left. Elected vice president was the Rev. Herman Bly. In the spirit of courtesy and Christian brotherhood, the delegates have traditionally elected a missionary as vice president. All delegates, however, must be elected by the local congregations, and missionaries are voting members of the convention and eligible for office only as they are representatives of a local congregation.

Each year the proportion of delegates to the convention changes, with an increase of Chinese delegates and a decrease in missionaries. This does not mean that the world mission of the Church is ended, but rather that we are entering a new and wonderful phase where the sending Church and the Younger Church may lift their hearts to God in prayer, both "thankful for your partnership in the Gospel from the first day until now."

The Last Enemy

To Die Is Gain

A very talented writer whose friendship I treasure once said, "Don't talk to me about the fear of death! All my life I have struggled with the fear to live." I am ready to underscore my friend's sentiments. Of course, I have been afraid of death—so afraid that every normal function of my flesh seemed paralyzed. Tears would not flow, my blood flowed thickly into a sluggish heart. My brain could not connect vision and idea or vision and act. I could not even pray except by taking out a printed prayer pamphlet which I kept in my pocket and forcing myself to spell out a few faltering petitions. In such a moment the very flowingness of vision is interrupted. You see things isolated, as when a moving picture camera is stopped; you do not see cause engendering effect. You hear a gun. You see a man tottering and fall. You see a red stain on his shirt. Fear is something on your tongue. Death is ice which spreads slowly from your feet. Death does not come. Death is. And fear is.

Nevertheless

All this we know. And yet there is a death we love and woo. We may not want it so lacking in tact. We may desire it to be more illusory, more subtly vested, but we want it nevertheless. Keats sings for us:

> *Now more than ever seems it rich to die,*
> *To cease upon the midnight with no pain,*
> *While thou art pouring forth thy soul abroad*
> *In such an ectasy!*

We know this black warm tide of oblivion to which we should like to give ourselves, being "half in love with easeful Death."

False Romanticism

The feeling is universal, but it is false and must be resisted. Alas, it is not entirely absent from the hymnody of the Church. It is one thing to desire to be with Christ as the consummation of our faith, hope, and love. It is quite another to want to run out on this toilsome life. The hymns do not always point up the difference. But even to die for the best reason is unambiguous. Paul confesses to this doubleness, "I hard pressed between two. My desire is to depart be with Christ, for that is far better. But to remain the flesh is more necessary on your account."

To Live Is Christ

The question is, interestingly enough, not resolved terms of the tolerableness of life. We are not give brochure detailing in Kodachrome the advantages existence: sunsets, bluebirds, marigolds, the shriek children. We are not even shown the brassy visage Duty. Paul is not talking to suicides clinging to led It is your *duty* to live.

The motive is the Church, the brotherhood—t "progress and joy in the faith." It could have b stuffy. "Dear struggling friends in Philippi, I know duty to you. I am not a man to neglect my duty would be better to die, but I know my obligatio What a sniveling logic that would be!

No, the reason for Paul's living on in this fusty doltish life is just the Church: the confused pube ridden brittleness which is His Body in history. Church in the chimney corner: Cinderella begrim and tearful among the cheese rinds and the pump shells. To live is, with a radical simplicity, just Ch and His Body, our joy and our crown.

Correspondence

here?

Where is Karl Olsson? Please do discontinue his page.

William Newhouse
Belvidere, Ill.

Merely omitted (only once) due to cial circumstances. It might happen in, but not very often.—The Ed.

Whither Evangelism"

After reading your editorial calling an appraisal or new approach to r Evangelism program, I am wonring if you were justified in making blanket indictment of the program the basis of the Madison mid-win- conference response. You admit t the weather was unfavorable me 30 days of that particular period en the temperature was zero or ow—plus icy conditions during t week so that the roads into Madi- were almost impassable). And you o called attention to the uninviting mosphere of trying to run a confer- e in a place where the county fair uses the animals. Even the mayor of city apologized for the place in that adison did not have a large enough ilding to take care of such a con- ence.

But in spite of these conditions we ended two of the evening sessions d the Sunday afternoon session when arena was filled with people. We o attended some of the afternoon rk sessions and the dinner meeting Bethel where it was necessary to ve the crowd from the dinner table the upstairs auditorium in order accommodate the crowd. Perhaps in ms of evening packed houses or n in offerings (if you expect to e in some $10,000 at such confer- ces), then I would say that the con- ence was a failure. Yet, are we try- to approach Billy Graham in ap- ling to thousands and calling upon unconverted, or are we striving to pen the faith of our people to be- ne more zealous and faithful in be- witnesses of the Gospel? It seems to me that these mid-winter conferences are geared primarily to the faithful workers in our congregations so that our people become more conscious of their responsibilities in sharing Christ.

If there are any lessons to be learned from the Madison conference I would say that the planning committee had better arrange the meeting in such a place and at such a time when you do not have to contend with an inadequate place of meeting or the questionable factor of weather. Then I am also wondering if conferences involving more than one synod on a National Lutheran Council basis does not tend to have the same effect as a large parish, that the greater the number the less efficient in reaching the group. Perhaps this is a foretaste of what is going to happen in the merged Church?

So rather than use Madison experience as the basis of questioning the whole Evangelism program, perhaps we should spell out what we aim to do with these conferences in terms of the membership of our respective churches.

(The Rev.) O. B. Anderson
Janesville, Wisconsin

► As I was reading in the last issue of Lutheran Herald your editorial on evangelism, I was sorry to note your disappointment with the attendance at the Midwinter Evangelism Conferences.

I, too, was surprised for at the same time I read a report of such good attendance at a similar conference of the Hauge Inner Mission held at about the same time in Minneapolis.

I hope you will not become discouraged with the outcome.

I believe there is a need for those meetings in our Church too, and it would be too bad if we could not have them. Even if there are other good conferences held by other groups, one feels more at home in one's own Church.

Well this is just a little encouragement for you to help the good cause along.

I also wish to commend you for your good paper. May the Lord guide you.

Lewis Jensen
Buffalo Center, Iowa

Off the Map

► Recent articles in the Lutheran Herald informing us of the organizations and functions of the new church have been excellent, and have received much favorable comment from our people in New England.

That is, until you started drawing maps. . . .

In locating the new congregations and districts, a helpful map was given that was simple and easy to understand except for one small item—you left us out!! Of course, we know that we're here, but wanted to make sure that others realized we really ought to be on the map, instead of living in a "marginal" area.

At a recent meeting of our New England pastors, we forgave you in advance, knowing full well that you didn't mean to omit us. Happy for our forgiving spirit, we composed a song that we affectionately commend to all Herald readers, just so they might keep us in mind:

Onward Christian soldiers
Marching off the map!
Keep on working, brothers,
The Herald's sprung no trap!
We're really not divided,
All one body we!
It's just that certain artists
Keep pushing in the sea . . .

With tongue in cheek,
(The Rev.) C. W. Johnson,
Worcester, Mass.
(The Rev.) Walter Baertschi,
Portland, Maine
(The Rev.) K. Roy Nilsen,
Berlin, New Hampshire

Ponderings on Unity

► I read with great interest your editorial, "Roadblock to Unity," in the February 24 issue of Lutheran Herald. Indeed, a surprise can be distressing, especially when the surprise is as opposite from what was expected as was the severing of Missouri in this case with the NLC. Maybe an in-

formed Lutheran pastor would know what aspects of discussion were to come up at the meeting about which you wrote. You also mentioned that Missouri is co-operating with the Council in a number of vital areas. You also point out that Dr. Behnken is walking on rubber ice by stressing the "state of flux" which he assumes to exist within the two groups of uniting bodies within the Council.

These are some of the thoughts that have come up (from someplace) since reading your editorial: The band wagon for merger is rolling—beyond stopping; we must merge now, even if only to save face. . . . Even a casual reader knows that LUTHERAN HERALD has always been on that band wagon, especially the editor. . . . There is no harm, no sin, in joining such a movement when you are convinced that God is moving this part of His Church in that direction. . . . I wonder if this "all is bliss" approach, so regularly and effectively used in LUTHERAN HERALD has not done injustice to the general public of our Lutheran Church? . . . Is it possible that even the writings of the editor(s) of our church paper have been slanted because of the pressure of the merger fervor? . . . Is it possible that there has been some editorial sinning? . . . Do others who are in the "know" know something that the general church public does not yet know? . . .

Yes, from what is printed in this editorial, Missouri's move is a surprise! . . . What about that greeting from Dr. Behnken to our 1956 General Convention? . . . and it came just before we were to vote on the merger. . . . He said something like this: "Maybe the reason we think we are so far apart doctrinally is because we have never met at the conference table for the express purpose to talk—to discuss how close we might be. . . ." Certainly, this was an overture! So much so that Dr. Schiotz instructed the secretary to make a note of that statement and concluded with a "We'll see what comes of it . . ." comment.

What has happened? Is Dr. Behnken one who makes untimely overtures without thought? That can't be! Did he just happen to make a friendly comment that was loaded with implications? Was he trying to say that the merger should be between ELC and Missouri? Did he think our doctrinal position was solid at that time? Has it entered its "state of flux" since that time? Are we more shaky as a new merged Church than as the ELC? Are we really giving up something in the merger?

I would like to know specifically the flux of which he speaks. Our people would like to know—maybe. I am just conservative enough to wish that if Dr. Behnken, as leader of the Lutheran Church—Missouri Synod, is so frightened by our doctrinal position in this merger, he would be specific. . . . If we are wrong, shouldn't we know just exactly what is wrong? If he is on "shaky ground," then the *United Testimony on Faith and Life* ought to shake him until he becomes specific—and retracts.

(The Rev.) HARVEY O. GILBERTSON
Lake Mills, Iowa

Correction

► The assertion recently made by Pastor Olaf Lysnes in this column that the Church of Norway has no primate, all of its bishops being of equal rank, is correct, but only *technically* so. *Virtually* the Bishop of the Oslo diocese is the primate of the Church, as the term *primate* is not necessarily the equivalent of *archbishop* (a title not used in the Church of Norway), but designates the ecclesiastic having precedence among other clerics; and the Bishop of Oslo has actually such precedence.

He is recognized as *primus inter pares* (first among equals), being ex officio the presiding officer at the annual conference of the bishops of the Church. At this conference the other bishops are seated according to length of tenure of the episcopal office, but the Bishop of Oslo sits at the head of the conference table regardless of time of appointment. He is also the first consultant of the Department of Church and Education in ecclesiastical affairs. The Bishop of Oslo may, therefore, commonly be referred to as the Primate of the Church of Norway.

HERMAN E. JORGENSEN
Minneapolis, Minnesota

What Shall We Say About Easter?

(Continued from page 7)

why Jesus was crucified. And ma
Christian educators believe that
best to stop when the child's inter
is satisfied. Some children, thou
will wish to know more. The moth
of one pre-schooler reported this c
versation:

"How did they kill Jesus?" l
little girl asked.

"They put him on a cross ma
from two wooden boards," replied
mother. "And they left him there
die."

The little girl was troubled but p
sistent.

"Didn't it hurt?" she asked.

"Yes, darling," said the moth
"Jesus suffered for us and died
us. But soon afterward he went
heaven."

The little girl looked solemn. T
mother wondered if perhaps
could have stated the facts more ge
ly. But those misgivings vanish
when her little girl said thoughtful
"You know, Mommy, when I get
heaven I'm going to say thank you
Jesus."

It is best not to emphasize to
small child the frightening details
the Crucifixion: the driving of na
through Christ's hands or the pierci
of his side. The theological impli
tions are beyond a child's compreh
sion. These things can be reserv
until the child is ready for them. B
young as he is, he can certainly kn
of the joyousness of the Easter
servance.

In fact, your child himself may a
"Why is Easter a happy time if Je
was killed?"

Explain that Jesus became al
again, that he is alive in heaven no
Tell your child that all of us w
truly love Jesus will join him in heav
some day. This is why we are
happy.

The important thing is that y
don't dodge the fact of Christ's de
and the central fact of our Christi
belief. A simple and sincere expla
tion will lay the foundation up
which your child may build a sec
and lasting faith.

Whither Evangelism?

By Dr. Conrad M. Thompson
Director of Evangelism

n a recent LUTHERAN HERALD editorial, some ques-ns were asked and some charges made concerning angelism. Rather than answer each question and arge separately let me answer the editorial by using e same question, "Whither Evangelism?"

Evangelism in The Evangelical Lutheran Church es not rise or fall with techniques or programs. It is her an intensive confrontation of man with the Gos-l of Jesus Christ to "win the unsaved for Christ, to ep the believer in Christ, to recall the backslider to rist, and to send the believer forth a witness for rist." It is to present Jesus Christ so that spiritual ickening will come to Christians and the "lost" be ought under conviction of sin and to a realization of rist's saving love. True evangelism is a gadfly and talyst to quicken spiritual life and to speed up the ocesses of fruit-bearing. And who of us would not mit that this is needed? How easy it is for us to be-me lethargic and spiritually dull. In fact, I personally ink that the greatest need we have in our Church is a genuine, thoroughgoing spiritual awakening.

True evangelism also calls for the kind of intensive eaching of the Gospel which will by God's Spirit eate a Christ-like concern in believers to seek out the reached and bear witness to them. They will witness t only by example and deed but also "person to rson," becoming "salt" and "light" in their communi-s.

Though we are not opposed to certain mass evangel-m movements, our thrust in evangelism has been in d through the local congregation. Theologically as ell as practically we believe the congregation to be od's basic unit and medium for bringing the Gospel the world. Our Lutheran evangelism emphasis is finitely congregation-centered. This means that the ork will seldom be spectacular or take on the nature a personality-centered campaign. But as each con-egation pulsates with response to the message of Christ, Christians will demonstrate their concern in bringing Christ to people and people to Christ.

Whither Evangelists?

God has called "some to be evangelists." An evangelist in the scriptural sense is one who is endowed with the *special* gift of preaching the Gospel. The gift also includes a keen sensitivity to the promptings of the Holy Spirit and to the deepest needs of people. Congregations engage such evangelists for "seasons of refreshing" in the Lord. Hundreds of congregations sense a real need for periodic "Bible camp type" experiences, and so evangelists are welcome guests to bolster the local pastor in his ministry of the Word of God.

In order that evangelists may work in more complete harmony with our congregations, the Church through its Commission on Evangelism and its parent Board of Home Missions, calls evangelists to serve full-time, conducting "seasons of refreshing" in congregations where they are invited. This "gift" of an evangelist is also given by God to certain parish pastors and laymen, who also, upon invitation, conduct series of meetings in scores of congregations.

In the more than one hundred years of our Church's existence in America we have been blessed by many preaching evangelists. I am sure that it is the desire of our people that there be no reduction of our present staff of preaching evangelists, but rather an increase.

Whither P-T-R's?

Ever since their inception the P-T-R's have been initiated and carried out by pastors and their congregations. Invitations come from circuits and congregations of the Church, not from the Evangelism Office.

More invitations were received for 1959 than for any other year. Already it appears that 1960 will have as many P-T-R invitations, if not more. The P-T-R missions themselves are at present experiencing a greater response than ever. More lay Christians are going out to witness in the second and third P-T-R than in the first. Attendance at the P-T-R evening services is much larger in most areas of the Church.

Another Lutheran body (ULCA) scheduled a two-year emphasis on P-T-R's, then reduced their evangelism staff and launched other evangelism programs. Their congregations thought otherwise. Now the Evangelism Office is faced with more than a hundred area P-T-R invitations. The Lutheran Church—Missouri Synod is carrying on P-T-R's all over America with almost fantastic response.

The pastors and congregations of the ELC will determine the future of the P-T-R's in our Church. As long as the invitations come, the Evangelism Office will assist in carrying them out. Hundreds of congregations and pastors have testified to the fact that it was through the P-T-R's that they were motivated to make community canvasses and send out lay visitors, and that thousands of new members were added to the Church as a direct result.

The three words "Preaching, Teaching, Reaching" define what we believe to be Lutheran evangelism at its best. Therefore, whether the P-T-R format changes or remains the same, our hope and prayer is that this three-fold emphasis on evangelism will remain constant in our congregations.

Whither the Evangelism Staff?

Reference has already been made to preaching evangelists. But what about the necessity for an evangelism staff? The editorial made reference to the ULCA reducing its national staff to two. This is an error. A *"temporary"* staff was called to carry out a two-year P-T-R emphasis. This temporary staff was reduced, but the result is a staff of five, not two. While this was done for the New York office, the convention of the ULCA strongly urged the synods (districts) to call full-time staff members. Several have already done so. None of these, either in New York or in the synods, are what we call preaching evangelists. They are parish evangelism leaders.

The question arises whether a synodical office or headquarters is necessary at all. Why have Home Mission or Foreign Mission offices, Stewardship office and counsellors, Luther League or Charities? The same answer can be given for all of them—they exist *for* the congregations, to assist in unifying objectives, enlarging spiritual vision, and helping to share ideas and plans which aid in building up the Body of Christ, Church.

Evangelism, as I see it, is the most intangible w of any office. You can see buildings, budgets, and ganizations, but it is difficult to see the inner work of the Spirit of God. "The wind blows where it w and you hear the sound of it, but you do not kn whence it comes or whither it goes . . ." (John 3

Whither Evangelism Conferences?

There is no intention of sponsoring conferences j for the sake of tradition or because a few might w them. The pattern may be varied from two large c ferences to several smaller area conferences. Or format may change completely. Or if we sense that people don't want them that, too, would be all rig

The conference at Madison may have lacked so thing, but I am sure that the enthusiasm over blessi received far outweigh the criticisms. We have recei numerous comments, letters and reports that the the "Christ Cares," made an indelible spiritual impact u many people.

The editorial seems to include both the North Ho wood and Madison conferences in the same criti comment. Almost unanimously those who attended North Hollywood conference used words like "terrif "outstanding," "Praise God," "the conference ope new vistas for me." Who of us will easily forget soul-searching evening messages, the stimulating a Christ-exalting Bible studies, the down-to-earth practi workshops, the varied lectures on the theme, "Ch Cares," or the "testimony" periods following the nig ly services? Could we say anything else than "Tha you, God" for the victories against Satan, the wo and our own flesh? A whole cloud of witnesses co give a ringing affirmation to the above statements, a many are just as enthusiastic about the Madison c ference.

Today, when the standard of Christianity is be lowered to the level of the world, and when worl ness and compromise are making inroads and bring what one person described in these words, "I used know the difference between black and white, but n everything is gray," is there any other answer "whither evangelism" than that it needs more inte fication and stress than ever in every congregation, ev organization, every church office, and not the least Evangelism Office itself?

So let us pray unitedly that Christ may be so p sented through every medium possible and with s clear-cut conviction and testimony that our wh Church will experience renewal and a rededication the one thing needful.

For the Family Altar

J. R. Hestenes

ward the Sunday After Easter — *The Upper Room*

The Epistle: I John 5:4-12 • The Gospel: John 20:19-31

Monday, March 30

COMMON NEED

Read John 20:19

On the evening of that day . . . the rs being shut where the disciples e . . .

Common need always draws people to- ier. The disciples on the evening of ter Day, full of confusion and fear, rned to the upper room where, it is eved, they had been with Jesus to brate the Passover. And they had ed the doors. They did this because felt the door of all they had trusted now closed against them. The enemies Jesus were large in their minds, and searched one another's eyes for cour-

We thank You, Heavenly Father, for Upper Room of the Church. Here are drawn together in our common d. But here also You have given to us answer to our need. We pray that the communion of saints we may lend selves to Your purposes, so that we open the doors that hold men in the ndage of fear and distrust. In Jesus' me. Amen.

Tuesday, March 31

HE CAME

Read John 20:19

Jesus came and stood among them and said to them, "Peace be with you."

The disciples were not left long in their fear and confusion. Jesus came and stood among them. It must have been with incredulity at first that they looked upon Him. But mindful of the stress they were under, He met them more than half-way. He showed them His hands and side. It is not stated that they demanded this proof; Jesus was helping to restore their faith, and doing so out of grace, kindness, and love. He wanted to bring them peace of heart and mind.

It is often in the midnight of life that You come to us, dear Jesus. It is then You show Yourself to us in the fullness of Your glory and the real necessity of Your person. Our lighter days and easier times may hide from us the truth of Your full importance. We praise You, gracious Savior, that You do not leave us to the devices that would crush out our spiritual life.

Wednesday, April 1

ABSENTEEISM

Read John 20:24

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came.

Thomas was missing when Jesus first appeared to the disciples, therefore he missed a wonderful experience. The fact that he chose not to be there made a big difference in the state of his faith. Absenteeism is an old story and takes a heavy toll in the Church. Those who attend services regularly and worship in spirit and in truth, come away saying, "Today I was blessed." Those who were absent, or consistently stay away, cannot make this statement. They miss it because they are missing.

Give me the grace, O God, to be present in places where You are apt to bestow the things I need. May I be faithfully present in reading the Bible, in calling upon You in prayer, in attending services, in lending my support to the work of the Church. With so many opportunities to be in Your presence, I want the blessings You bestow.

Thursday, April 2

PLACE OF PROOF

Read John 20:27

"Put your finger here, and see my nds; and put out your hand, and place in my side."

Thomas, who had missed it, was being hold-out when Jesus came a second e to the Upper Room. Unlike the er disciples, Thomas was demanding of and not allowing any room for h. But Jesus met him on this ground, ough Jesus told him that belief that s on faith is more blessed than belief t rests entirely upon proof. The former rightly called faith, and the latter ld well be called evidence. The King- n rests far more on faith than evi- ce.

It is not that we are to ignore entirely assurances we are given, O God, in matter of faith, but that we shall er the Upper Room of meditation, of st and confidence. Then we shall know, the Spirit causes us to know, that our th is not in vain. We thank You, dear d, that faith can be its own witness. nen.

Friday, April 3

PLACE OF POWER

Read John 20:22

And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit."

How quickly circumstances were changing! The disciples (Thomas absent) were being transformed from cowards to courageous men. Their faith was being restored; but more than that, it was being implemented and fortified with the presence of the Holy Spirit. Not in fulness, indeed, for that was to come on Pentecost. In a sense, the Kingdom Jesus founded was forming and gathering its strength. Puny men were coming into a power given them of God.

There is power in the Upper Room, O Lord, and we dare not attempt to do our daily work without drawing upon it. In quietness we hear You speak to us, and in the stillness of Your benign presence we are made strong. By the power of Your Spirit we are given assurance in faith, and a full measure of courage to follow after righteousness, truth, and love. In Jesus' Name. Amen.

Saturday, April 4

PLACE OF PURPOSE

Read John 20:21

"As the Father has sent me, even so I send you."

In a sense the Upper Room, immediately after the resurrection, was the headquarters of a Cause. The joy it revealed was not a thing to be kept by a select few. The renewed faith in the hearts of the disciples was not a blessing for them to hoard. All of it was to be shared. They were to go forth into all the world with the good news of the Savior. These men who knew peace and were given power were men of new purpose. They were emissaries of Christ; bearers, communicators of the truth.

So also it is with us, dear Jesus. You have given unto us a purpose that is higher than tending to our personal needs alone; a purpose far beyond the confines of selfish living. We, too, are sent. Send us into our daily contacts with the brightness of people who know You, that we may have a share in the glad work of the Kingdom.

Build for Today . . .

Functional Design Urged

"Why build a church that will last a thousand years?" a church building expert asked in Portland, Ore.

The Rev. Edward S. Frey, director of church architecture of the United Lutheran Church in America, said that churches should be constructed "to last about as long as parishioners' homes."

He told a meeting on church building and architecture sponsored by the Oregon Council of Churches that "we have to build for smaller congregations who use their churches for an ever-increasing number of activities."

These churches should attract people "on the run," said William K. Newman, secretary of the church building department of the Congregational Christian Churches.

He particularly advocated an attractive church entrance which "makes people feel welcome," and a large narthex where after-church coffee hours can be held. Bottlenecks at church entrances "have a lot to do with the lack of sociability," he said.

Catholics Praise Graham

A Roman Catholic weekly, commenting on Billy Graham's Australian Crusade, praised the American evangelist and his collaborators for their efforts to arouse the world to "spiritual realities."

The Advocate, official organ of the Melbourne Catholic archdiocese, stressed that Catholics have no need to "get religion" from Mr. Graham. But it said many who cannot be reached by the Catholic Church or refuse to listen to it can be helped by "this sincere man concerning Divine Truth."

The paper hailed "the great missionary effort which Mr. Graham and his collaborators have undertaken with a view to awakening their world to the vital truth and all-importance of spiritual reality, and to the challenge which is offered to every individual by the Divine Person and Message of Christ Our Lord."

It said that "in this 'post-Christian' era, in which the vigor of Protestantism has been undermined by modernistic compromises until much that is styled 'Christianity' is secularism faintly tinged with emotion, it is heartening to hear a strong voice raised to assert the truth of Scripture, the binding force of God's law and the Redemption of the world through Jesus."

It also is encouraging, the paper said, "to hear so much of the traditional moral code of Christ stoutly upheld."

The Advocate said "the Catholic has no need to 'get religion' from Dr. Billy Graham and cannot resort to him without sinning against his own greater light, as well as violating the religious law to which he is bound."

"But," it added, "there are very many who cannot be reached with the Church's voice, or whom inveterate prejudice would prevent from listening to it. If these can be roused from their moral lethargy, or receive a partial light from this sincere man concerning Divine Truth, we have every reason to praise God and be thankful for it."

BAR TV FOR UNDER 10?

Children under the age of ten should not be allowed to watch television at all, a TV expert told a group of West German Protestant churchmen.

Dr. Clemens Muenster, director of the Bavarian television network said, "I am of the fairly orthodox opinion that TV is not for children at all." Dr. Muenster asked the clergymen to help him popularize this view, "although some TV people might not like it."

He said the receptive ability of children even for wholesome and instructive television is still very limited. To watch television programs for hours every day surpasses the physical and mental strength of even the healthiest human being, he added.

Postal Evangelism

A Toledo, Ohio minister who lis himself as international president the World-Wide Christian Fellowshi Inc., has launched a unique type "postal evangelism" with letters to pe ple in jail and to married couples.

The Rev. Lewis D. Blair, 38, a fo mer construction firm employee an shipping clerk, says his only aim "to serve God and to help others."

Most of the "gospel letters" a directed to people sentenced to jail to persons involved in some maj trouble—anywhere in the world. The letters are mailed in care of jail o ficials.

The second category of addresse are newly married couples. "These pe ple are happy—they feel they ha everything and they should be grat ful," the minister explained.

The message is a fundamental stat ment of basic Christian beliefs, inclu ing numerous Bible quotations. Th organization also sends clothing an religious literature to many parts the world, within the bounds of rather limited funds.

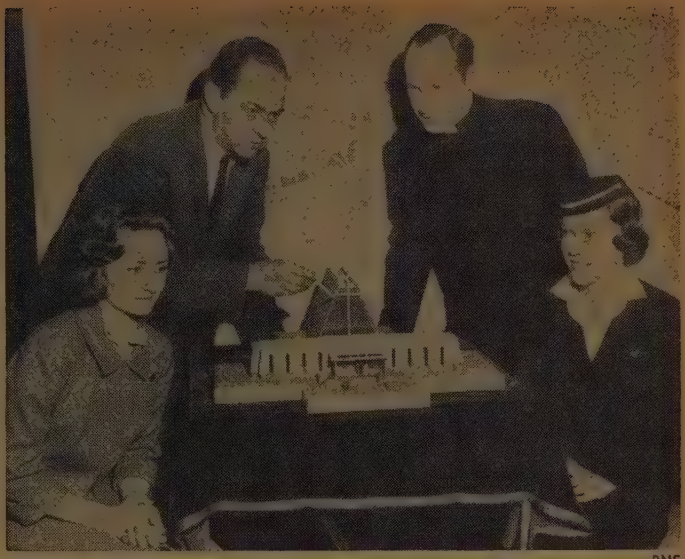
Religious Books Too Intellectual for Masses

Religious publishers were called u on by a Methodist editor to take th offensive in promoting church-owne publications by making them unde standable to the average person.

Emory Stevens Bucke of Nashvil Tenn., editor-in-chief of the Abin don Press, said "the plain tragedy too much of our church-owned pu lishing is that so little of it can understood by the masses of the pe ple."

He told the eighth annual meetin of the Protestant Church-Owned Pu lishers' Association in St. Louis, M that there is no place in a chur editor's office for "intellectual and c tural snobbery."

Mr. Bucke urged the publishers an editors "to break through the pile



—RNS Photo

PROTESTANT CHAPEL FOR IDLEWILD—This model of a new $250,000 Protestant chapel for New York International Airport was unveiled recently. Shown (left to right) are Edgar Tafel, architect; Miss Nancy Harlow of the Airport Sales Corp.; Miss JoAnne Williamson, Capitol Airways stewardess; and Dr. Dan Potter, executive director of the Protestant Council of the City of New York.

iil stacked in our doorways and go
ıting for people who have some-
ng to say and who can be helped
say it."

"We must get a knowledge of peo-
and their language," he declared,
nd be willing and able to work
efully with authors."

nurch Interiors Criticized

American church interiors were criti-
ed for their "sheer commercial dec-
tion" by a missions official at the
lh annual National Conference on
urch Architecture in Los Angeles.

Dr. Robert Spike of New York,
neral secretary of the United Church
Christ's Board of Home Missions,
rged that church buildings are "in-
itely more meaningful" architec-
ally in their exteriors than in their
eriors.

Church meeting rooms and sanctu-
es in new buildings, he said, do not
lect the "growing liturgical concen-
s" in Protestantism.

"We have many new and exciting
uctures," he told some 1,000 dele-
tes, "but it is rare not to experience
her disappointment or even alarm
on entering the room for worship."

The architect is not wholly to blame
this, Dr. Spike said, since he "can
lly reflect what he is able to appre-
nd from the congregation of their
derstanding of worship."

He stressed that unless there has
en a real liturgical renewal in a
ngregation, the room for worship re-
cts the confusions and weaknesses
the past decade.

"The design is aimed at stimulating
od and feeling, and it is aided and
etted by aesthetic liturgical fussiness,"
e speaker continued. "Architects
th a more austere good taste in ex-
ior line and form, sometimes give
to norms of sheer commercial dec-
ation in the worship room.

"Blonde crosses protrude from shim-
ering chartreuse hangings, and wood-
nooks make patios out of the chan-
l. Sheer glass turns the pulpit into
fish bowl, and in every space and
rner the symbol of agonizing Re-
mption is used for aesthetic decora-
n."

In explanation of his belief in a
rowing liturgical concensus," Dr.
ike said that it had come about largely because of "the revival of Reformation theology in the past 25 years."

"As the classical doctrines of God's sovereignty and grace, man's justification by faith and, finally, the communion of the saints have received exciting new interpretation, the worship life of the Church is seen in a new, or perhaps a restored, perspective," he said.

PARENTS STAY HOME

In its weekly newsletter, the Long Beach, Calif., Unitarian church announced that a parent-education meeting was cancelled. "All Unitarians who have children want to be better parents," the bulletin read. "They join PTA groups, enroll in night classes in child psychology, work in co-operative nurseries and the like.

"One way or another they go to meetings, meetings, meetings. Maybe, too many meetings. Perhaps one more meeting would defeat the purpose. Perhaps the best way to learn how to be a good parent is to stay home and practice.

"Anyway, that's what we're advocating. We ask that all parents stay home with their children the evening our meeting was scheduled, and glory in family joy. Pop corn, read stories, play games, love one another more than usual."

Moscow Radio Asks . . .

Are Americans "Christians?"

The Moscow Radio, in an English-language broadcast commenting on racial discrimination in the United States, asked its foreign listeners: "Are Americans true Christians?"

The station asked its hearers to write in stating whether they considered there was "a glaring contradiction between Christ's teaching that all men are equal and the present situation of racial discrimination in America."

It said it made its request in connection with a survey published last February in the United States News and World Report which disclosed, it stated, that only 12 per cent of Congregational Christian Churches in American cities with predominantly white membership admitted Negroes.

"The survey shows," the Moscow Radio commented "that segregation in public transport, education, hotels and restaurants has been extended into the very house of God.

"Our listeners will recall that Jesus Christ said that all men are equal. One is struck by the glaring contradiction between the teaching of Christ and the situation prevailing in contemporary America. What do you think of this? Do let us know your views."

"Prove It!"

JUC Challenges Missouri

The Joint Union Committee has called upon the president of the Lutheran Church — Missouri Synod to back up his recent charge that the doctrinal position of their new Church is "in a state of flux."

The demand, directed to Dr. John W. Behnken of St. Louis, Mo., was made by the committee during a two-day meeting of its 27 members, March 3-4.

In a night letter wired to Dr. Behnken on March 4, the Joint Union Committee asked for a meeting "to interpret and clarify this evaluation of our doctrinal position."

The JUC suggested that the meeting should be held between its Committee on Inter-Lutheran Relations and a comparable committee of the Missouri Synod.

It also said that a letter would follow from Dr. Fredrik A. Schiotz of Minneapolis, president of the ELC, who is chairman of the JUC's inter-Lutheran relations committee. In it, Dr. Schiotz said, he would ask Dr. Behnken to set the time and place for the meeting of the two committees.

Dr. Behnken's views were revealed earlier this year when the Missouri Synod "respectfully declined" an invitation from the National Lutheran Council for an exploratory meeting to discuss further possibilities for Lutheran cooperation and ways of advancing it.

As reasons for rejecting the Council's overture, Dr. Behnken cited the belief of the Missouri Synod's representatives that the doctrinal positions of both merger groups are "in a state of flux."

In taking their action on the issue, the members of the Joint Union Committee sharply challenged Dr. Behnken's criticism as being contrary to fact.

The position of The ALC, they said, is clearly set forth in the united Testimony on Faith and Life, a doctrinal statement approved by all three uniting Churches, and in the preamble to the proposed constitution of the new Church body.

BEHNKEN REVERSES

A letter to Dr. Paul Empie from Dr. John Behnken made public just before this issue of Lutheran Herald went to press, reverses the original position taken by the Missouri synod president. In this message to the NLC Dr. Behnken declares his "willingness and readiness" to meet under "propitious circumstances" provided that "doctrinal discussions are a primary item on the agenda."

In a further statement, Dr. Behnken says that his accusations that other Lutherans are "in a state of flux" doctrinally has been misinterpreted and therefore he says, "to avoid further confusion or misunderstanding, I herewith withdraw them."

A more complete story of Dr. Behnken's letter will appear in next week's issue of Lutheran Herald.

LWF Official on Visit

The Rev. Bengt R. Hoffman, director of the Lutheran World Federation's Department of World Service, is on a 23-day official visit to the U.S. and Canada.

During the trip, Mr. Hoffman will receive an honorary doctor of laws degree from Wartburg Theological Seminary (American Lutheran), Dubuque, Ia. At the seminary he will deliver a series of lectures on "Inter-Church Aid and Mission in World Perspective."

A native of Sweden, Mr. Hoffman has held the LWF post two years. He was formerly on the staff of the World Council of Churches' Department of Inter-Church Aid and Service to Refugees.

NEW JUC OFFICERS—It has taken thousands of cups of coffee to keep the memb of the Joint Union Committee in session during the past several years of negotiatic Shown during a coffee break at the last meeting are the officers (left to right), Dr. G. Malmin (ELC), vice chairman; Dr. William Larsen (UELC), chairman; and Dr. Willi Young (ALC), secretary. Dr. Young has served as secretary for several years. Dr. Lar and Dr. Malmin were elected to their positions this month.

His itinerary includes conferen with officials of the U.S. and Canad National Lutheran Councils and National Council of Churches in U.S.A.

Editor 25 Years . . .

Dr. Ryden Honored

Dr. E. E. Ryden, who has comple 25 years as editor of the *Luthe Companion,* weekly publication of Augustana Lutheran Church, honored at a surprise party given fellow workers in recognition of occasion.

During his editorship, Dr. Ryd has seen the *Companion* grow in cir lation from 10,000 to almost 100,00

Estimating he has written betw 3,000 and 4,000 editorials, Dr. Ryd said his biggest thrill as an editor ca when he covered the constituting sembly of the World Council Churches in Amsterdam in 1948.

Besides being busy as an editor, Ryden has held a number of other sponsible positions. From 1938 to 19 he was president of the American theran Conference. For 13 years served as secretary of the joint co mission on the common hymnal. Service Book and Hymnal now be used by eight Lutheran bodies is result of the commission's work fr 1945 to 1958.

Florida Expansion

pening of five new fields in Flori- planned by the United Lutheran rch in America, it has been an- nced.

r. Karl S. Henry, secretary of cy and research of the Church's d of American Missions, said the areas will be announced when ors are called.

y the end of this year, the Church have more than 50 congregations lorida, said Dr. Donald L. Houser, utive secretary of the board. The ida synod has 15,511 members.

rgy Probe Christian ocial Responsibility

The Board of Social Missions of the ted Lutheran Church in America scheduled 21 seminars on Christian al Responsibility this year for Lu- an pastors in the United States, ada and Puerto Rico.

The Rev. Rufus Cornelsen, ULCA ector of Social Action and director he seminars, said the program is rerunner of one planned for 1960- l which will be held for members he ULCA's 4,500 congregations.

He said the purpose of the seminars this year is to "confront pastors n a critical assessment of the min- of the Church in the world today light of a rapidly changing social e and sharp social tensions."

The Rev. Mr. Cornelsen also said program is aimed at "raising the stion whether the Church is ef- ive in addressing itself to the prob- s of our world or whether it is tent to live in a state of withdrawal n public issues."

He said there is a real danger that church is becoming so preoccu- l with its own institutional prob- s that it is not sensitive to the blems of the world.

l Board Approves New Building Plans

Lutheran Bible Institute of Minne- lis will begin construction of a new dernistic-styled campus in Golden lley, a suburb of Minneapolis, Min- ota, in August.

The Rev. Bernt C. Opsal, LBI sident, said the first phase of the program calls for construction of five buildings not to exceed $1,750,000. The decision to build, he said, was reached after five years of "careful study, planning, and prayer."

At present drawing students from eight different Lutheran synods, the institution was started 40 years ago in St. Paul and has been located in Minneapolis since 1929. It has 300 students here and has branches with some 600 students in Seattle, Los Angeles, and Teaneck, N. J.

Lutheran Pastor "Man of the Year"

A 32-year-old Lutheran pastor who set up a program through which Philadelphia clergy become better acquainted with the work of the police department was named the "outstanding young man of 1958" in Philadelphia by the city's Junior Chamber of Commerce.

Cited also for his work as a special consultant with the police department's Juvenile Aid Division, was the Rev. W. Carter Merbreier, pastor of St. Matthew's United Lutheran church in midtown Philadelphia.

Youth Papers May Merge

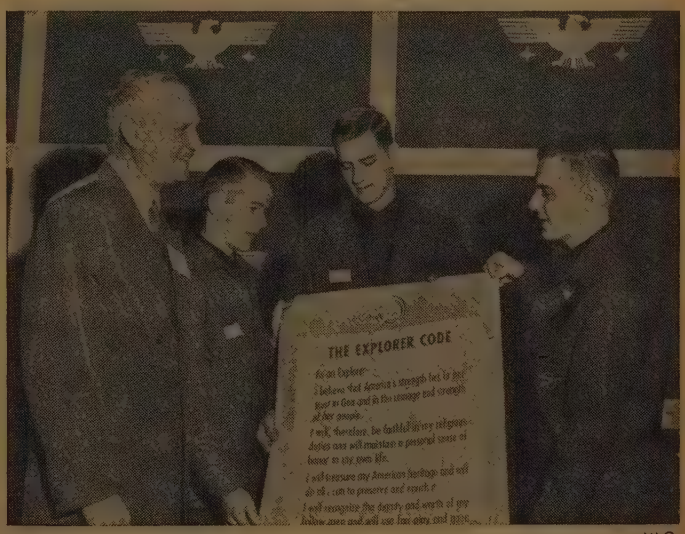
Negotiations toward possible merger of three Lutheran monthly magazines for young people into one publication for youth of all Lutheran bodies in America are underway.

The three magazines are: "Luther Life," published by the youth auxiliary of the United Lutheran Church in America; "Walther League Messenger," official youth organ of the Lutheran Church—Missouri Synod; and "One," published co-operatively by the Evangelical, American, Augustana, Free, and United Evangelical Lutheran Churches.

The Rev. Philip R. Hoh, editor of *Luther Life,* said editors of the three publications began merger talks upon instructions from their Churches.

If negotiations are successful, said Mr. Hoh, the new magazine may be started late next year. He said that if "full co-operation" is lacking, some merged publication program may still be possible.

Some of the Lutheran church editors have expressed approval of the proposed merger and other youth groups are expected to vote on the matter this spring.



—NLC Photo

SCOUTS REPORT TO PRESIDENT—Three of the 12 scouts who made the annual report to the President of the United States during Boy Scout Week were Lutherans. Shown, left to right, with the Honorable Luther W. Youngdahl, judge of the U.S. district court and a Lutheran layman, are Explorer Scouts Don LaBar, Steven Peterson, and James P. Morrison. Don lives in Billings, Mont., and attends the American Lutheran Church (ELC); Steven, of Topeka, Kans., goes to First Lutheran (ULCA); and Jim of Toledo, Ohio, is a member of St. Lucas Lutheran Church (ULCA). All three young men have received the Pro Deo et Patria Lutheran award for Scouting.

Within the ELC

Chemistry Research Aided

Luther College received a grant of $2219 recently for organic chemistry research projects to be conducted this summer by Dr. Adrian Docken, professor of chemistry.

Awarded by the Public Health service of the Department of Health, Education and Welfare, the grant makes possible studies to find means of making new types of chemical compounds potentially useful in medicine and the sciences. Dr. Docken is authorized to employ assistants and purchase equipment necessary to carry on the research projects.

People

The Rev. Obert Hoven has resigned his pastorate in Ridgeway, Ia., to accept a call to Our Savior's Church, Osage, Ia., effective in June.

The Rev. A. Gerald Dyste, pastor at Ryder, N. Dak., is currently doing graduate study at the University of Minnesota and is on leave from his congregational work.

The Rev. Roy Hafso, formerly pastor at Birch Hills, Sask., Canada, is now in West Pakistan serving as a missionary for the World Mission Prayer League.

The Rev. Gerald Lingen, formerly of Kelliher, Minn., is now serving a parish in Frederick, S. Dak. which includes St. Paul's Church in Frederick and Aurdal congregation in Forbes, N. Dak.

The Rev. Harry Stoutland, formerly of Weehawken, N. J., is now serving as pastor of E. Immanuel in Deer Park and Little Falls Church in Deronda, Wis.

The Rev. Roger Veum, formerly pastor of Grace Church, Ridgecrest, Calif., is now serving as pastor of Highland Avenue Church, San Bernardino, Calif.

The Rev. and Mrs. T. J. Vikse have sold their nursing home in Fosston, Minn., and are spending the winter months in St. Petersburg, Florida.

The Rev. R. G. Borgwardt, pastor of First Church, Sioux Falls, S. Dak., was recently chosen by the city's Junior Chamber of Commerce to receive the distinguished service award for 1958.

Churches

Soldier's Grove, Wis.—New tower chimes were dedicated at Our Savior's Church here recently, a gift of Miss Mary Hooverson of Chicago.

Minneapolis, Minn.—Zion Church in North Minneapolis, the Rev. H. Manford Knudsvig, pastor, celebrated its 75th anniversary during February. Guest speakers at morning worship during the month included two former pastors, the Rev. Otto Hesla and Dr. O. G. Malmin, as well as Dr. C. M. Granskou, president of St. Olaf College, and Dr. F. A. Schiotz, president of the ELC. A church birthday party was held on the final Sunday of the month, which included music by an "anniversary choir" gathered for the occasion.

Eau Claire, Wisconsin—Our Savior's Church, the Rev. Ronald Jensen and the Rev. Harold Popp, pastors, voted recently to build a new church of contemporary design. In addition to the church, with a seating capacity of 660, the plans call for an educational wing with 21 classrooms, and a memorial chapel.

Berlin, N. H.—St. Paul's Church, the Rev. K. Roy Nilsen, pastor, dedicated a new parish house in February. The building is a converted dwelling adjacent to the church and contains seven classrooms and an office. Volunteer workers of the congregation did the remodeling. The Rev. Herbert Hanson, assistant to the president of the Eastern district, conducted the dedicatory rites.

Chokio, Minn.—Our Savior's congregation is building a new $150,000 church this spring. Contracts for the three-unit plant were let in December. Our Savior's is a union congregation formed in 1955 by the merging of former ELC and ALC churches. The congregation is not affiliated with a synod at present, but will join the new ALC after the union takes place.

WMF Conventions

Sisseton Ct., April 16, Bethel Ch
Veblen, S. Dak. Speakers: Lutheran W
panel and the Rev. T. C. Hanson of Bre
ridge.

Havre Ct. Workers Conference, Apr
Joplin, Mont. Speaker: Miss Dorothy
president of WMF of the ALC.

Golden Gate Ct., April 11, Trinity Ch
Oakland, Calif.

Want Ad

Rate: $1.00 a line, minimum charge $4.0

Heavy church windows leaded with a
cathedral glass. 22 windows 25x49 in
4 windows 32x26 inches. Very good c
tion. Will sell entire lot, including hard
and four screens, for $100. First Luth
Church, Ada, Minn.

Parish Conservation Serv

**The merits of the propositions adver
below have not been investigated and
Parish Conservation Service assumes n
sponsibility in the matter. Send your
and communications to: The Parish Co
vation Service of The ELC, 422 South
Street, Minneapolis 15, Minnesota. (R
to ad number when inquiring.)**

FOR SALE

Farms

320 acres, modern home worth more
asking price. Substantial barn, grain ele
poultry houses, machine shed. Abu
water. 250 acre field. Lutheran church
60

440-acre farm. 280 acres tillable. Fu
of very good bldgs. Modern house. H
to H. S. and ELC church. $13,000.
Minn. 60

227-acre farm in Cent. Minn. Goo
bedroom house, good barn, silo and
bldgs. More than 100 acres in field,
in good pasture. 4½ mi. from town
Lutheran church. $85 per acre. Terms
be arranged. 60

Homes

Beautiful tri-level 3 bedroom home.
overlooks Brooklyn Park, N. Mpls. F
room with fireplace, General Electric
combination washer-dryer, garbage dis
dishwasher. 1½ baths, formal living
carpeting and draperies. $21,500. By o
60

Lovely new 2 bedroom modern home
lakeshore. Fine location near Emery, W
60

Businesses

10 unit motel and service station, incl
beautiful modern home for family. C
seat town, 1800 pop. Lutheran congreg
Excellent farming community, Cent. N.
60

Food and meat market. Good small
business. Farming and lake region. Polk
Minn. 60

Barbershop in community of 800 pop.
Minn. Roseau Co. 2 chairs. 3 bedroom
Good school, hospital. Predominantly Lu
an. $6500. Terms will be considered.
60

Grocery store, general merchandise,
qtrs in back. Modern. Rural communi
NW Minn. Owner to retire. 6

modeled, clean furnished restaurant with and sleeping rooms. Good business, Lun town, Todd Co., Minn. Reasonable payments. 606-10C

WANTED TO RENT

nes

ddle aged widow desires lower duplex veral rooms. Must be close to bus line S. Mpls. Either May 1 or June 1. 606-11B

FOR RENT

nes

ce, good sized, clean room. Close to and churches. N. Mpls. For young emd male or female. 606-12B

POSITIONS WANTED

graduating high school senior desires as parish secretary. Some experience in tarial work. 606-13D

aching position desired in Christian inion by man with B.S. degree in Inial Education. Wife is R.N. Both grad of Lutheran Bible Institute. 606-14E

HELP WANTED

acher for Lutheran kindergarten in ELC ch. ½ day session, 5 days per week, ning Sept. 1959. Applicants should be ied. Should play piano. 606-15F

liable woman wanted to care for 5-yrchild in motherless home. Small town f. Dak. Near Lutheran church. Woman small child or children accepted in lieu gh wages. 606-16F

oman needed in home with 4 children. er is presently ill. Comfortable home sitn. S. Mpls. 606-17F

lden opportunity for licensed plumber, town in SE N. Dak. City water and n system sewage being constructed this mer. No plumber in area 25 mi. each tion. Progressive community. 606-18G

theran church, St. Paul, Minn. is seeking cement for organist, choir director, youth ities director by July 1. 606-19G

Dak. town of 1400 pop. in heart of River Valley has very fine opportunity lentist. 606-20G

ch Sunday listen to

"Lutheran Vespers"

nducted by Pastor Harry R. Gregern of The Evangelical Lutheran Church.

30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
15 p.m. KFBK	10:30 p.m. WCCO

ort wave: 10:30 p.m.—HCJB
leter Band 16-19-25-31-49)
Clip this as a listening reminder!

. . . IN THE NORWEGIAN LANGUAGE

Bibles

No. N30—Black leatheroid binding. Large, clear type, ideal for the older reader. Revised translation of 1930. Size 5½x8¾. Net, $6.50 Code 30-452

No. N30

Specimen of Type, No. N30

i natten og	16. For så har Gud elsk
t at du er	at han gav sin Sønn, den
; for ingen	forat hver den som tror på
i du gjør,	skal fortapes, men ha evi

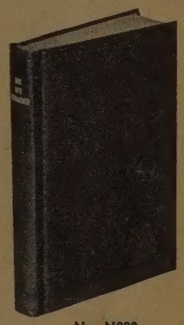
No. NR043—Black cloth binding. Red edges, clear, heavy type. Revised translation of 1930. Size 4¼x7x1¼. Net, $1.25 Code 30-459

Specimen of Type, No. NR043

5. Du skal ikke tilbede dem og ikke tjene dem; for jeg, Herren din Gud, er en nidkjær Gud, som hjemsøker fedres misgjerninger på barn inntil tredje og	**skalv 19. oss, s tale i**

Testaments

No. N828—Black cloth binding. Red edges. Printed in clear style, heavy type. The Norwegian Bible Society translation of 1930, with new Norwegian spelling. Latin type. Size 3½x5¼. Net, 55c Code 30-475



No. N828

Specimen of Type, No. N828

No. N70—Black cloth binding. Large, clear type (same as given above for Bible N30). With Psalms. Net, $3.50 Code 30-455

No. LTI—Cloth Binding. Old translation. Size 4x6x¾. Net, 35c Code 30-487

natten og at du er for ingen du gjør,	**16. For så har Gud elsket verden at han gav sin Sønn, den enbårne, forat hver den som tror på ham, ikke skal fortapes, men ha evig liv;**

Rom. 5,8; 8,32. 1 Joh. 4,9.

Hymnal

No. 1S—Hymnbook text edition, printed in large type. Black cloth binding. Size 4½x7½. $3.50 Code 12-53

Devotional Books

DEN STORE GLEDE by J. Maroni
Fifty meditations—interesting and inspirational—in extra-large, extra-readable type. $1.00 Code 31-9771

GUDS JA by Johannes Smemo
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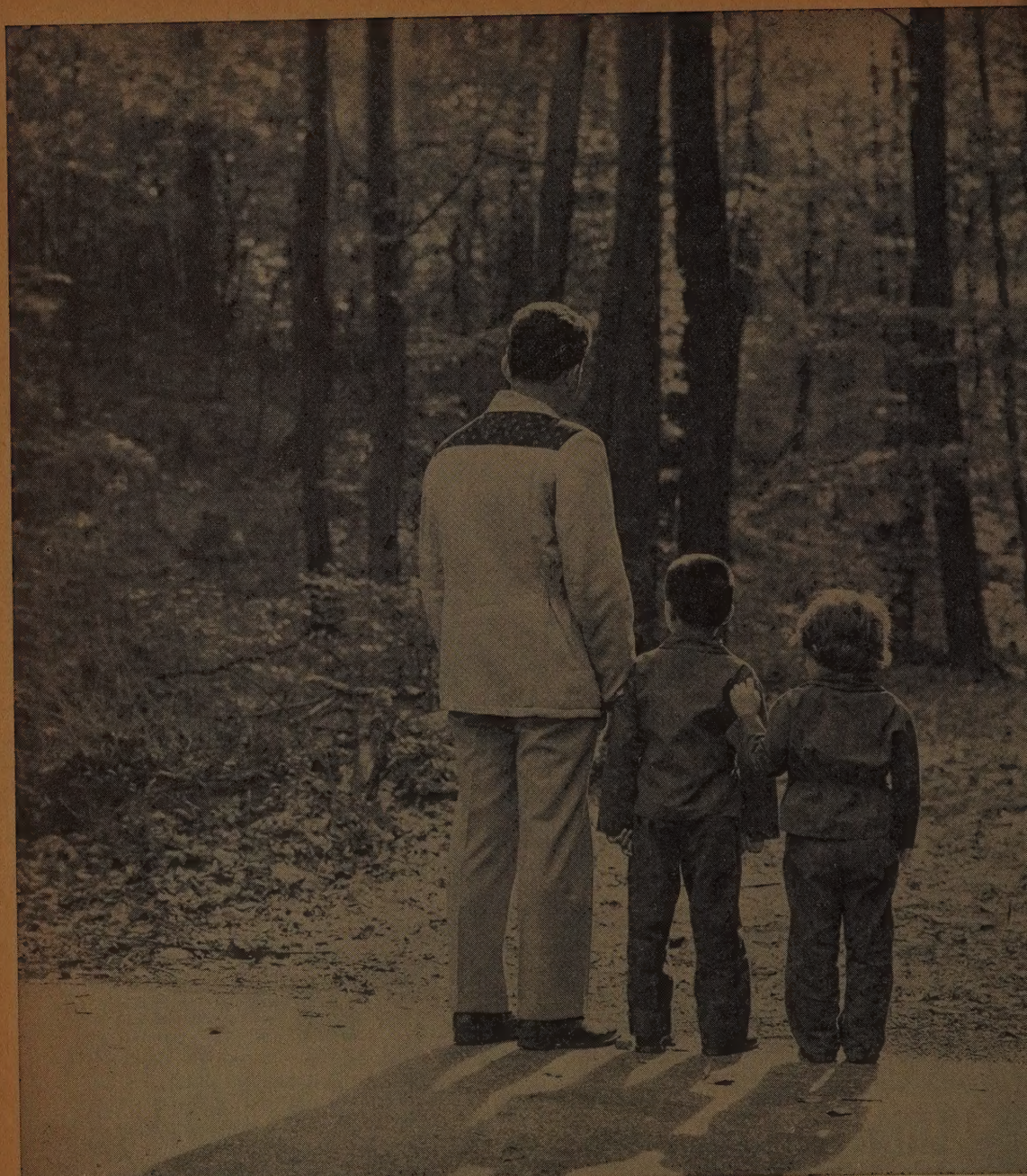

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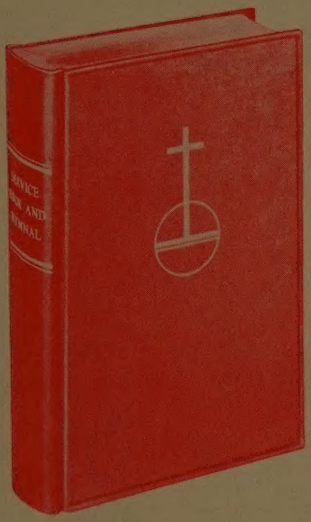

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